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of the Old Testament prophets and the great mass of their ideals were taken up by Jesus into his predictive prophecy and projected into the future. We are not surprised, therefore, that the Jews, in the time of our Lord, and even his own disciples, were so slow to accept him as the Messiah. They did not see in him the realization of the Messianic ideals of the Old Testament prophets. He did not fulfil the most striking features of these Messianic ideals, but only those which were in shadow, and which had very naturally been thrown into the background in the anticipation of the Jews" (p. 336).

We have as a final word to commend the book heartily to the public as in general a sound, clear, faithful presentation of the Messianic ideas of the Gospels. It is by no means exhaustive, it is not even critical in a strict sense, but it is scholarly, and for many purposes sufficiently exact and comprehensive. It should find a place among one's books on the teaching of Jesus.

C. W. V.

Einleitung in das neue Testament. VON. D. A. JÜLICHER Professor der Theologie in Marburg. Erste und zweite Auflage. Freiburg i. B. und Leipzig : J. C. B. Mohr, 1894. Pages xiv + 404. Octavo. Price 6 marks.

This *Einleitung* is wisely confined within narrower limits than some works of its class, neither the language of the New Testament nor the history of its exegesis being included. It consists of an introduction, and three parts treating successively of the history of the books composing the New Testament, the history of the New Testament Canon, and the history of the New Testament Text. Each of these divisions is ably handled from a moderately advanced standpoint. The first, as might be expected, occupies more than half the volume. Paul and the writings ascribed to him are discussed at great length. Professor Jülicher seems disposed to accept ten of the fourteen epistles, with considerable hesitation however as to that to the Ephesians. Of the four generally accepted epistles Galatians is believed to have been written first and Romans last. "Hebrews" was composed about 90 A. D. by a Pauline Christian possessing Alexandrian culture; and was probably addressed to Christians (not exclusively Jewish Christians) in Rome. The pastoral epistles cannot possibly have been written by Paul. The close of the first quarter of the first century is suggested as a probable date. Yet it is admitted that traces of them seem to exist in the epistle of Polycarp, who was martyred in extreme old age about the middle of the century, and Ignatius, who is put by Lightfoot considerably earlier. The catholic epistles are all regarded as post-apostolic. The First of Peter may have been written about 100 A. D., and the Second between 150 and 175 A. D. The most interesting part of the book is that which relates to the gospels. "Matthew" "the most important book that was ever written" was penned by a Jewish Christian of wide sympathies whose name and home are alike indiscoverable, in the reign of Domitian (81-96 A. D.). Mark is placed between 70 A. D. and the close of the first

century. Luke may have been written in the last twenty years of the first century, or the first twenty of the second. "John" cannot be earlier than 100 A. D. or later than 125 A. D. Who the author was, where he lived, and to what school he belonged are questions to which no answer can be given although he has impressed his individuality on every sentence, and was probably the greatest Christian thinker on the globe at the time. The evidence of tradition is of course decisively rejected, but it is not refuted. The weighty testimony of Irenæus can hardly be got rid of with the remark that he may have been mistaken on this subject as about other matters. The chapter on "The Synoptic Problem" is clear and full. Matthew and Luke are both thought to give abundant indications of the use of Mark and an Ur-Evangelium which may have come into existence between 60 and 70 A. D. Some portions of Matthew may represent oral tradition; and some parts of Luke can be accounted for on the fragmentary hypothesis. The following chapter discusses the value of the synoptic gospels as sources of history. Their narrative is pronounced at the same time incomplete and inexact. They know far too little for our wishes, and what they know and describe is a mixture of fact and invention. The healing of the Gadarene demoniac, for instance, is "pure legend." The account of the raising of the widow's son is probably a late fiction modeled after the story about the daughter of Jairus. The introductory narratives of Matthew, and still more those of Luke, are "entirely products of pious fancy." "Edification was the measure of credibility for the authors of the synoptic gospels. It was not the Jesus of actual life, but the Christ as he appeared to the heart of his church whom they described, of course without having the least idea of the possibility of such a distinction." Nevertheless, we read with some surprise in the very next paragraph, the impression which these narratives leave on the reader's mind about Jesus is on the whole an accurate one. The Fourth Gospel is regarded as virtually unhistorical. It has scarcely any value for the history of Christ in the flesh. Concerning the origin of the New Testament canon, Professor Jülicher of course sides with Harnack against Zahn. The last part of the book is a capital introduction to the study of the New Testament text. Two slips may be mentioned: the date of the discovery of the Lewis Syriac, 1893 for 1892; and the astounding assertion that the Codex Bezae is known as the Codex Cantabrigiensis "because it is at present at Canterbury" (p. 387). The bibliography is characterized by some strange omissions. The earlier labors of Dr. Resch ought to have been recognized and the works of Bishop Westcott on the Canon and Hebrews might have been advantageously recommended to German students. If read under the superintendence of a judicious teacher this excellent book will be found to fulfil the promise of its title.

W. T. S.